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Race Distinctions in American Law. BY GILBERT THOMAS STEVENSON. New York, D. Appleton and Company, 1910.—xv, 388 pp.

Mr. Stevenson has painstakingly collected the constitutional and statutory provisions and the court decisions from 1865 down to the present time which concern race distinctions, or better, race separations. Practically all of them concern the relations between the negro and the caucasian; a few concern those between the caucasian and other races. The material is arranged under such heads as: the prohibition of intermarriage; civil rights, that is, rights in hotels, theaters and the like; separation in schools; separation in public conveyances; and suffrage. Chapters on the reconstruction of the matrimonial relations of negroes, on the "black laws" of 1865-68, and on the question, what is a negro, together with introduction and conclusion, complete the work.

The statutes and decisions are given separately, and so minutely as to make the book somewhat tedious in places and at the same time rather technical for general reading; but as a compendium of the laws dealing with this problem it is valuable.

It is interesting to note that twenty-six states prohibit intermarriage between negroes and caucasians; that twenty-one states require more or less complete separation in schools, while such separation is forbidden by fourteen; that separation in railroad trains is enforced throughout the South and in street cars by eight of the southern states; that separation at the will of the owner is, by the weight of authority, permitted at common law in cars, theaters and other places of public accommodation, although eighteen states have "civil rights bills" expressly prohibiting such distinctions; and that the rule is, approximately, that the slightest visible trace of negro blood will class a person with the negroes.

The author's concluding chapter is an interesting one. He deplors race discriminations practiced under laws that provide specifically for race distinctions, or under those that do not refer to race at all, as in the case of the southern suffrage amendments. Race distinctions, however, he thinks justifiable chiefly on the practical grounds that they prevent friction and often work for the positive good of the negro. The fundamental cause of race distinctions is a mutual race consciousness or *amour propre*.

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